

W. Adams Thimble
With L. J. Higgins Compliments

FAREWELL SERMON,

PREACHED IN THE

EPISCOPAL CHURCHES,

ST. JOHN, N. B.

ON SUNDAY, 7th SEPTEMBER, 1840.

By the Rev. JOHN CAREY, A. B.
ASSISTANT MINISTER.

PUBLISHED BY REQUEST OF MANY OF THE PARISHIONERS.

1840.

1840

(8)

TO THE MEMBERS OF THE CONGREGATION OF
THE EPISCOPAL CHURCH, ST. JOHN, N. B.

MY DEAR CHRISTIAN FRIENDS—

MANY of you have requested that I would consent to the publication of a Sermon preached by me on my resignation of the office of Assistant Minister in this Parish. Although it was not written with the design of being published, I feel much pleasure in acceding to your request. In preparing it for the Press, I have made a few slight alterations and verbal corrections. It has no pretensions whatever to elegance of style, but contains merely a few plain statements in plain language, relative to faith, practice, and the awful responsibility which rests upon those whom the Lord hath made watchmen unto the house of Israel. Greatly and sincerely shall I rejoice if its publication be instrumental in promoting the spiritual interests of even one individual of your body.

I am, my dear Christian Friends,
with great respect and truth,
your faithful humble servant,
JOHN CAREY.

S E R M O N.

1 Corinthians, chap. 15, verses 5, 8, two first clauses—"Therefore my beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord."

THESE words are an inference drawn by the Apostle from the preceding statements of the chapter, at the close of which they stand. Those statements relate to the resurrection of Christ,—of believers as members of his mystical body, and of mankind generally. The doctrine of the Resurrection is eminently calculated to console and cheer the devoted and faithful servants of God. It is not a mere reanimation of the body, that they are authorised to expect. They have the assurance that it will also be glorified and immortalized: that which is sown in corruption shall be raised in incorruption; that which is sown in weakness shall be raised in power; that which is sown a natural body shall be raised a spiritual body; that which is sown in dishonour shall be raised in glory. Amidst all the afflictions of this mortal life, these truths administer relief and comfort to the minds of the sincere followers of the Blessed Redeemer. Hence, when the Apostle had submitted them to the attention of his brethren at Corinth, he added—Therefore my beloved brethren, be ye stedfast, immovable, &c. &c.

This exhortation of St. Paul to his brethren contains two parts—the first relates to stedfastness, the second to diligence.—They are in the first place exhorted to aim at stedfastness, in the phrase, Be ye stedfast, immovable. The two adjectives here employed, though susceptible of distinct illustration and application, are yet so nearly alike in import, that we may view them as synonymous—that which is stedfast is frequently immovable; that which is immovable is always stedfast.

Professors of Christ's holy religion should not only be stedfast in the faith as regards his resurrection, and their own hereafter, but also as regards the other fundamental doctrines of Christianity; with the truths which the Almighty Creator has been pleased to make known to us through Revelation is inseparably connected the future happiness or misery of all those, who in the course of His providence enjoy the high privilege of being made acquainted with them, and of knowing their reality and tendency. As the rays of the sun, which is the great light of the natural world, enables us to discern some material objects, as the earth, sea, &c. more distinctly than others—so do the contents of the Bible, which is the great light of the spiritual world, enable us to perceive some truths altogether undiscoverable by the light of reason, more clearly revealed, and made known to us, than others.

The principal fundamental truths presented to our notice most frequently and prominently in that blessed book, are, the lost fallen state of mankind, both in consequence of the imputed sin of Adam, and their own actual transgressions of God's holy law, whereby they increase their guilt and misery—The proper deity of the Lord Jesus Christ, who is both God and Man, God of the substance of his father begotten before the world, man of the substance of his mother born into the world—The fulness and sufficiency of his merits, and sacrifice, to procure the pardon and remission of sin, and reconcile sinners to their everlasting and offended creator, without any merit or desert whatever on their part to entitle them to such a display of his mercy and goodness—and lastly the absolute necessity of the influences of the Holy Ghost to change the hearts of men and prepare them for the enjoyment of God's presence after death.

The great truths just alluded to hold a most prominent place in the inspired volume, and one or other of them illumines, as it were, almost every page of it from Genesis to Revelation—other truths such as the resurrection of the bodies of all mankind at the last day, a general judgement, and the certainty and eternity of rewards and punishments after the judgement, are also most clearly made known to us. The disbelief of one or more of those great truths having the Almighty God for their author, must independently of inconsistent ungodly conduct on the part of professing christians, endanger the salvation of their immortal souls, and expose them to his anger and displeasure.

In the present corrupt state of the world, when the self-righteousness and sufficiency of miserable, guilty sinners, and the pride of human reason and learning are exalting themselves in opposition to the plainest declarations of God's holy word, it is highly expedient that all, who receive the bible as a Revelation from Heaven, should be steadfast in their belief of the truths which it contains. It is not in fact the belief of some of the truths of revealed religion, and the disbelief of others—It is not the belief and reception of such parts of it, as we can comprehend and understand, and the disbelief and rejection of those parts of it which are far above our reason. It is not foolish speculations, as to what God might or could have done, that can save the sinner, and reconcile him to his offended maker—on the contrary, it is an unshaken faith in all the great truths and doctrines made known and set forth in plain intelligible language in the holy scriptures, even though we cannot comprehend some of them, that can be instrumental in bringing the sinner into a state of favourable acceptance with God. The reality and continuance of such state of acceptance depending upon the sincerity and faithfulness with which he regards and performs the few simple conditions, upon which the Almighty offers Eternal life as a free gift.

The reason why professors of the christian religion should firmly believe all the fundamental doctrines already alluded to, is, because they are most clearly set forth in that book which (in the words of a man justly celebrated for his writings and virtues, but unhappily for himself a slave to the pride of human reason,) has God Almighty for its author, truth for its subject matter, and salvation for its great and sublime consummation. It is one of the peculiar, and distinguishing excellencies of the Church to which we belong, that almost all the fundamental doctrines of Revelation are brought under the notice of her members every Sabbath day. It is almost unnecessary for me to observe that I allude to the Nicene and Apostle's Creeds, which are constantly read in our churches, and which were drawn up by wise and holy men in defence of the faith once delivered to the saints.

But although a firm belief in all the great leading truths of revealed religion, and particularly in the divinity of the Lord Jesus Christ and the sufficiency of his one offering of himself on the cross, for the pardon of sin and justification of sinners, be absolutely necessary to salvation, and was considered so to be by the Holy Apostles and the Primitive Church—professors of the religion of the only Mediator between God and man, must also aim at steadfastness of conduct, and act consistently with their profession, otherwise their firm belief of the inspiration of the Holy Scriptures, and of the great doctrines already enumerated, cannot save their immortal souls.

It is a high privilege to be in communion with a Church recognizing no other rule of faith and practice, than the inspired word of God—*having that form of Government established by our Lord and his Apostles*, and constantly bringing before the minds of her children, even in her Liturgy, many of those fundamental doctrines which have been most assuredly believed from the beginning. But it is quite a different matter to avail ourselves of such a privilege, and to be "doers of the word, and not hearers only."—*James 1. 22.*

The Jews were a highly favoured people—possessed a written revelation of God's will, and had been long under the special care of divine providence. They however abused their privileges, caused the name of God to be blasphemed amongst the Gentiles by their idolatry, and other wicked practices, and vainly imagined that the very circumstance of their being Jews, and of having Abraham for their father, would secure them against the displeasure of God, and avert his judgements, how ungodly and wicked soever might have been their conduct and practices.

In this expectation however they were most miserably deceived—for John the Baptist warned them not to say within themselves, that they had Abraham to their father, and on the ground of such relationship, attempt a justification of their hypocrisy and ungodliness—for that God could of the very stones,

raise up children unto Abraham. Matt. 3. 9.—St. Paul also most distinctly tells them, that he is not a Jew, which is one outwardly, neither is *that* circumcision, which is outward in the flesh—but that he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter. Rom. 2. 28.—He also tells them that the circumstance of their being Jews, and under the covenant made by God with Abraham would profit them *if they kept the law ; but that if they broke the law*, such privileges could in no wise profit or benefit them. Rom. 2. 25.

It is not therefore the mere circumstance of being churchmen, that will profit and avail us—It is not the mere profession of faith in Christ and the truths of his holy Gospel, that can procure us the friendship and favour of God, and the continuance of them ; our churchmembership and profession of christianity, must be accompanied with pious and godly living, agreeably to the precepts of Christ and his holy Apostles :—of little benefit will it be to us to boast of our connexion with the pure Apostolical Church of the Redeemer, if our repentance be not sincere, our faith genuine—and if both these great conditions of salvation produce not such fruits as the word of God requires on the part of christians.

It is true indeed that many members of Christ's visible church may not be guilty of any open gross sins, such as adultery, drunkenness, falsehood, blasphemy, sabbath breaking, &c., and would even abhor the very idea of having any part in such practices ; but it is equally true that they might at the same time have affections wholly set upon this world, its riches, amusements, &c., and have their thoughts so absorbed by such things as to devote very little time and consideration to the concerns of eternity ;—they might in fact at the same time suffer the things of time so to engross their attention as to be unprepared to appear in the presence of their God, should death unexpectedly make his appearance ; instead of keeping themselves unspotted from the world, they might in fact be participators in its foolish pomps and vanities—stedfastness of conduct of such a character as this is diametrically opposed to the apostolic precepts. 1 John, 2. 15.—James 1. 27.

The scoffs and ridicule of those who are living only for this world, and have their minds and affections wholly set upon its goods and pleasures, frequently deter and discourage some who feel disposed to walk humbly with God, and retire from a further participation in its empty pomps and sinful amusements. The example of our Lord should however encourage such well disposed persons to be stedfast and immovable in their good resolutions—uninfluenced alike by the smiles and frowns of men he uniformly pursued the path of duty, without the slightest deviation either to the right hand or to the left. From the beginning to the end of his ministry he was reviled, slandered, and perse-

cuted, yet was his resentment never provoked, nor was his zeal ever abated. He was stedfast in all things unto the end.

Next in importance to stedfastness of faith and conduct, stands that of attachment to the Church to which we belong. If we examine her doctrines, we find them in exact accordance with the plain declarations of the Holy Scriptures—if we examine her *constitution and government* we find them to be such as were recognized by our Lord and fully established by his holy Apostles. If we examine her rites and ceremonies, we shall find them in conformity to the Word of God, and the practice of the primitive church. The more carefully we investigate her claims, the more fully will we be persuaded that she is the pure Apostolical Church of Christ, equally removed from the practice of degrading superstitions, and the baneful influences of fanaticism, and, having every thing relating to Externals done decently and in order.—It is true indeed that she contracts some slight defilement while in her militant state, and during her contact with a corrupt world, but the few spots, which some may deem unsightly, and which we all could wish to see removed do not materially mar her beauty—She is still venerable and lovely—under the watchful care of Him who has promised to be with it even unto the end of the world. When we reflect upon the disorders and divisions which exist amongst professing christians, in all countries where christianity has been introduced, by the conduct of those who pretending to recognize no other rule than the word of God, yet pervert and distort its plainest statements, as to church government, for the purpose of acquiring notoriety and supporting their own crude theories and systems. When we reflect upon the astounding but **UNDENIABLE** fact, that skepticism, unitarianism, and other heresies, also scisms and divisions without number prevail almost universally in those countries, in which although *the Bible be the only recognized rule of faith*, yet Episcopacy has been set aside, and forms of church government of man's invention and contrivance have been substituted for that form established by the inspired Apostles. When I say, we reflect upon this astounding but humiliating fact, can we for a moment entertain a doubt of the danger and peril of interfering and tampering with divine institutions, even in a case of *the most urgent necessity*. When moreover we reflect upon the prevalence of the unhallowed spirit of opposition to the appointments of God, which in former times caused the earth to open wide her jaws and swallow up Corah and his rebellious companions, and on the contempt and ridicule which are brought upon Christ's holy religion, by the conduct of those, who of their *own mere motion* are setting themselves up as teachers of christianity, it matters not how ignorant and unqualified soever they may be—can we be influenced by any other feelings than those of affection, and veneration for our Apostolic Church, and can we for a moment allow our stedfastness in attachment to her to be

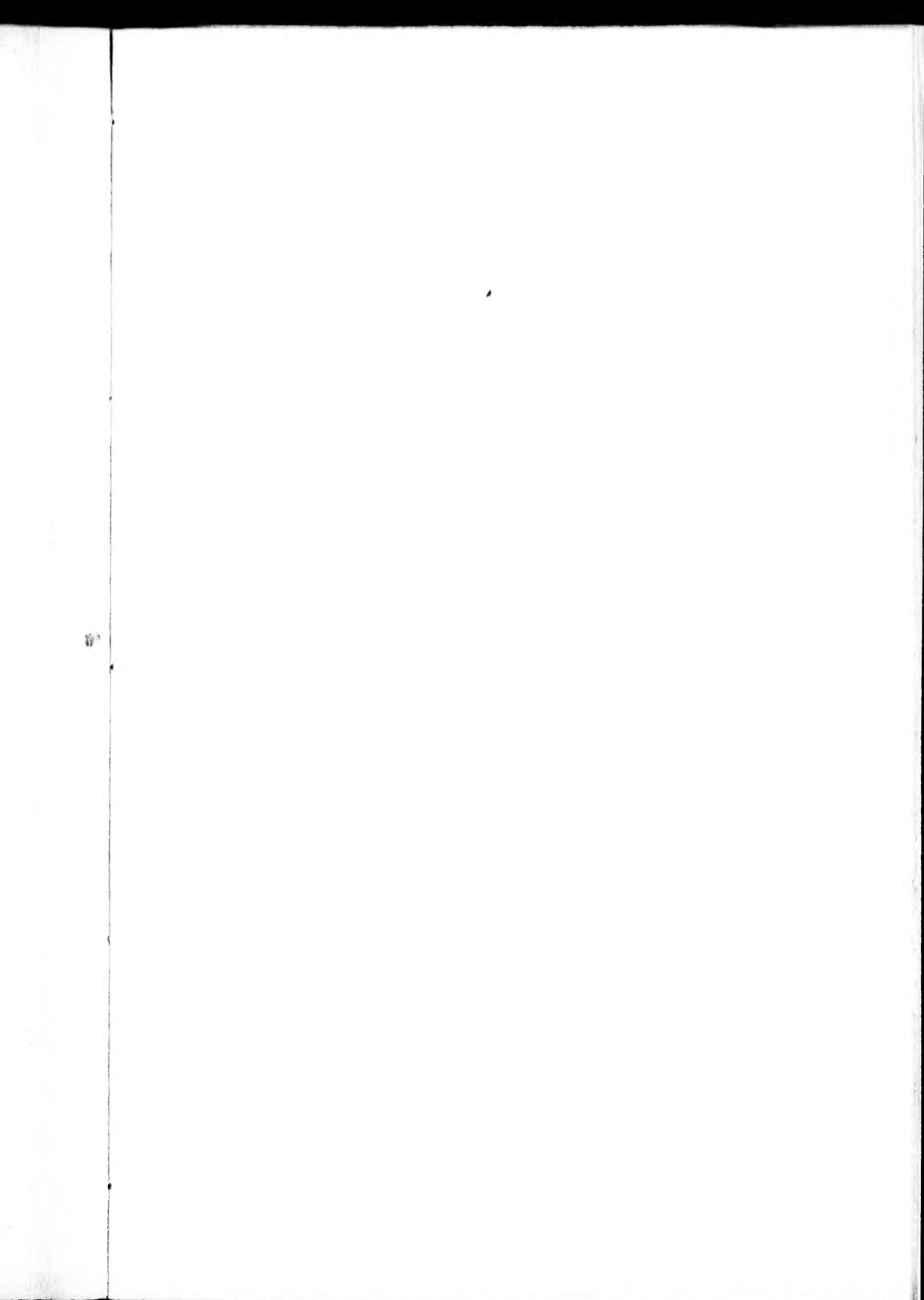
moved and shaken—God forbid my brethren. Let us then love her and constantly pray that she may be supplied with faithful, pious Ministers, that she may the more effectually extend her benign influences, and bring the greater number of sinners within her pale.

Some of you my brethren, may not perhaps have attentively considered the subject of church government, and may in consequence thereof be disposed to think that forms of ecclesiastical government are not of very great importance provided the gospel be preached. I admit that they would be of very little importance if one particular form—I mean that by Bishops, Presbyters, and Deacons was not a divine institution. I have already alluded to the frightful consequences of rejecting this form and introducing in its stead those of human invention and contrivance—heresies, scisms, and endless divisions have been the bitter fruits of such conduct—the fact is undeniable. But do you imagine my brethren that every man who sets himself up as a teacher of christianity without any lawful authority for so doing, preaches the gospel. The Unitarian, who denies the divinity of Christ says—he has the gospel; so says the Universalist; so says the Quaker; and so say the numerous discordant sects, that are constantly quarrelling, dividing, and bringing contempt upon the christian religion. Be not deceived my brethren. I have stated to you the *real* cause of such a melancholy state of things.

But if any of you should ask, may not the hearers of any preacher escape the displeasure of God, even though the person who instructs them teach them unscriptural doctrines, &c., will not he alone be responsible for the mischief and injury done to the spiritual interests of his hearers—If any of you think so, ask yourselves whether children escape the consequences of their parent's bad example and ill conduct—Do we not daily see them suffering in various ways by the neglect and irregular lives of their parents. Such is the mysterious economy and arrangement of the Almighty Creator—away then my brethren with the delusion that one church is as good as another, and that the hearers of any religious instructor will escape the anger and displeasure of God, even though he teach them anti-scriptural erroneous doctrine.

The latter clause of my text relates to diligence. In addition to stedfastness, the Corinthians are exhorted to abound at the same time in the work of the Lord—"Be ye stedfast immovable says the Apostle, always abounding in the work of the Lord."

Christian diligence should be manifested in reference to ourselves, by directing our conduct and lives agreeably to God's holy will. We must during our stay here work out our Salvation with fear and trembling. It is the appointment of the Almighty Creator, that there exists a variety of pursuits, and different modes of employment amongst mankind. He did not intend that christianity should





interfere with human pursuits and transactions; only so far as to require that they should be conducted and regulated by principles of equity, justice, truth, and humanity; based upon his holy and immutable law.—He did not intend that it should interfere with the discreet and legitimate use, and exercise of those faculties which he has bestowed upon the human race, for their individual, and mutual benefit, advantage, and happiness.—He did not intend that it should retard their honest and well directed efforts to procure this world's goods, for the comfort and enjoyment of themselves and others. But he did intend, and does require, that the care of their immortal souls, which are destined for an eternal existence, should be the great leading concern of their lives, in the midst of all their worldly employments, avocations, and exertions; and that the spirit of religion should exhibit itself in all their doings, and in all their intercourse with one another. Christianity supposes mankind in a state of probation and trial for another world, in which they will be rewarded or punished according to the use they make of the light which God has been pleased to give them in this. It represents all men indiscriminately as violaters of God's law; as at enmity with him while in such a state, and makes no allowance whatever for the condition in which it finds them, as regards worldly advantages. All equally need the light and blessings of the Gospel to bring them to God and to future happiness, and all will be judged impartially according to the reception which they give it both as regards faith and practice.

Hence arises the necessity of diligence on our parts.—If we allow this world and its concerns to engross our attention, and neglect the conditions upon which the Gospel offers us its blessings and privileges.—If we do not endeavour to grow in grace by a diligent and conscientious use of those means appointed by God for the purpose: if we live in the neglect of stated daily prayer to Him for his guidance, pardon, and spirit, through Christ Jesus: if we examine not ourselves frequently as to the reality of our repentance, faith, and state before God: if we keep not ourselves unspotted from the world, and live with death and judgement constantly before our eyes, we cannot be prepared to meet our God; and death, the moment of whose approach cannot be foreseen, may make us wise too late. Truly, my brethren it will be a fearful thing for careless, negligent sinners under the gospel dispensation, and particularly for those who enjoy the full splendour of gospel light in one apostolica! church, if they fall into the hands of the living God. Dreadful will be the consequences if they defer and postpone the consideration of the things pertaining unto their eternal state, until the hour of death.—Matt. xxv. 11–12.

Christian diligence should also be manifested in reference to others; every professor of religion should apply to himself the words of our Lord, who says "I must do the works of Him that sent me, while it is day; the night cometh when no man can work."—John ix. 4.

If we consider the spiritual condition of mankind generally, particularly in those nations which have not enjoyed the light of re-

relation, we shall find a wide field for the exercise of christian benevolence. While every sincere humble follower of Christ rejoices in the privileges of the gospel, he should according to his ability promote the extension of it amongst the Heathens, who are to be converted by human instrumentality. Many nations are still lying in the grossest darkness, and ignorance of God, (and such are the mysterious ways of Jehovah, who frequently works by subordinate agency) that it is only by the well directed efforts of those who enjoy the light of Revelation, and are blessed with the means, that such nations can be raised from their present degraded condition.

But although the case of the heathen should excite the commiseration and call forth the exertions of all sincere christians in their behalf, much remains to be done at home. You have in this city a considerable number of your protestant brethren, who for want of church accommodation are obliged to spend the Sabbath of the Lord in a manner nearly similar to that of the heathens. Many of them who are far from friends and the land of their fathers, are under the necessity of repairing to other places of worship for the purpose of obtaining that instruction which they cannot procure *in that church*, which has a strong hold upon their affections, and in which they were first taught to lisp their Maker's praise. Many of them are *so circumstanced* as not to be able to pay for that accommodation which is offered to them in other houses of worship without money and without price. This is a state of things, my brethren, which demands the most serious consideration on the part of all those members of our church whom God in his providence has blessed with the means; although we can by no means approve of the principles of many of our dissenting brethren, and of their conduct both in having, and still continuing separated from our apostolic church, we would do well to imitate the spirit of kindness and sympathy which they exhibit towards their more humble members; and emulate the zeal with which they exert themselves to provide church accommodation for the poorer class amongst them. You have also in this city a Sabbath School, organized and superintended by your pious and worthy Rector; in this school some hundreds of your brethren now in the days of their youth are taught on every Lord's day to bless, reverence, and adore their Creator, preserver, and benefactor. In it they are taught to love their God and their neighbour, and instructed in those blessed truths of religion which pertain to their eternal happiness.—What a contrast is there, my brethren, between the condition and conduct of children thus instructed in their duties both towards God and man, and the condition of those, who from want of opportunity of instruction, spend their time perhaps in desecrating the Lord's Day, and in uttering oaths and blasphemies. Such an establishment is a great blessing in any community, and should call forth the most active and continued exertions of every sincere christian to promote its efficiency and usefulness. It is a religious nursery in which many tender plants, deeply rooted in the fine fruitful soil of christian principle and duty, and nourished and strengthened by the

dews of the Divine blessing, will hereafter be safely removed to the rough and more sterile soil of human life, and will diffuse around them the fragrant odour of christian graces and practice in the midst of much surrounding moral taint and barrenness.

You have also amongst you many poor widows and fatherless children:—the case of some of them is deserving of the utmost commiseration and consideration on the part of their more favoured protestant brethren.

Allow me now to call your serious attention to one circumstance, the mention of which may perhaps be offensive to some of you, but to which I make allusion, merely for your own advantage, agreeably to the exhortation to diligence on the part of the Apostle to his brethren at Corinth.

There has been a theatre open in this city for some months. Without making any observations at present on the amount of moral evil, which is, I am persuaded, connected with theatrical exhibitions, I would merely remark on the present occasion, that if all the money expended on such exhibitions during the present year, *by members of our church alone*, were collected into one sum we should have a fund which would do much towards the erection of a church for our poorer brethren—enable many destitute protestant children to attend our Sunday School, (many of them are prevented from so doing by the want of suitable wearing apparel), and also afford us the means of supplying the wants of many widows and fatherless in their affliction.—Some might object to such a mode of disposing of their money, and exclaim that it is very unreasonable to require that they should not enjoy such a source of amusement whenever they please. It is certainly optional with them to act just as they please in such matters—but their doing so is not consistent with their duty as christians. Do you seriously think, my brethren, that professors of the christian religion are abounding in the work of the Lord, when they spend their money on theatres, and encourage others so to do by their example. Do you imagine that He whose glory is above the heavens, approves of the conduct of those who hesitate not to lavish their silver and gold on trifling unprofitable amusements, which gratify only for the moment; while so much remains to be done for the promotion of His cause, and the spiritual and temporal welfare of our fellow-sinners and humble brethren. Think you that a gracious God, the giver of all good, would be better pleased at our using the means with which he has blessed us, for the momentary gratification of the eye and ear, than if we were to use the same means in providing for the spiritual destitution of the poor members of our church, and ministering to their necessities in divers ways. If any of you, my brethren, think so, be assured that you attach very little importance to the exhortation of the holy apostle. If you possess wealth and riches, remember and forget it not, that it was God who gave them to you, (how much soever you may estimate your own tact and sagacity in managing your worldly concerns). Remember also that He expects and requires of you as stewards, to devote a portion of

them to His service. While those who name the name of Christ, and profess his religion, have such laudable duties to perform as the promotion of the glory of Jehovah and the spiritual and temporal interests of their fellow-sinners and brethren, (such duties they will always have) they are not justified in expending even a small portion of their money upon worldly pomps and trifling amusements—and they are certainly acting contrary to the mind and will of God if they allow their means to be appropriated to purposes which so far from bringing glory to God, contribute to the encouragement of practices diametrically opposed to the spirit of true and vital religion. Be not deceived, my brethren, a day of reckoning will yet come, and an awful one will it be to those who have here sown to the flesh, and have been *wanting in the work of Him* whose goings forth have been from of old from everlasting.

While in the enjoyment of health and the possession of this world's goods, many professing christians think themselves most happy, and consider that the vanities and pleasures of this world are the only objects worth living for:—but the hour must come when they shall have to leave all behind them; death makes no distinction amongst mankind, and his stroke is certain and inevitable! What a source of inward comfort and satisfaction would it be to a sincere christian when on his death-bed, and on the eve of departure to that undiscovered country from whose bourne no traveller returns, to reflect that he had made a good use of his talent in promoting the glory and honour of his Almighty Father—instead of having expended even a small portion of it on the unprofitable, sinful amusements of this world. What a cheering and consoling thing would it be for him to call to remembrance his pious exertions in behalf of his fellow-sinners, and *particularly those of the household of faith*; and that such exertions affected not only the interests of time, but *in all probability those of eternity*.

While all the sincere members of our church should not only use diligence as regards themselves, and manifest it in reference to others, they should at the same time make it their study and earnest endeavour to exhibit towards one another the reality of the relationship which the Apostle recognises between himself and those to whom he wrote. He calls the Corinthians his beloved brethren: from this we may learn that true christians of every age, name, and nation, are brethren in the most interesting and important sense of the word.—Let each individual of you, then, regard all his pious fellow-churchmen as dear brethren; in all your mutual intercourse be kindly affectionate one to another, forbearing one another in love.—Eph. iv. 2. Let those distinguished for rank and wealth amongst you condescend to men of low estate—Rom. xii. 16: and exhibit a kindly sympathizing spirit toward their more humble brethren. Do not suffer petty jealousies and differences to disturb the harmony and union which should exist among you as followers of Him who was meek and lowly in heart—but merge and sink all such things in the great principle of love to a common and merciful Saviour. Pray for those

who are set over you in the Lord, and esteem very highly in love for their works' sake.—1 Cor. iv. 1. 'They need your indulgence, my brethren, and particularly your prayers; they are men of like passions with yourselves, and stand in need of your sympathy and petitions to the Giver of all Good. Were you fully aware of the anxiety which some of them, at least, suffer, on your account, even in the silence of the night, when other mortals sleep—you would, I am persuaded, make large allowance for their failings, and pray for them constantly.

I am the more anxious, my dear brethren, to direct your attention to the preceding observations, as this is the last time I shall have the privilege of addressing you. For the same cause I deem it incumbent upon me to say a few words relative to my connexion with you in my present capacity. It will be unnecessary for me to allude at any length to the circumstances under which I came amongst you, further than to observe that they were not very favorable. The derangement of health, occasioned very soon after my arrival by a change of climate, was of all others, the most unfavorable; and prevented me for some time from discharging my part of the duties of this Parish with all the efficiency which I could have wished. It has frequently been to me a source of regret that the numerous calls of duty on the part of our poor Protestant population, interfered with my desire of holding frequent intercourse (as regards domiciliary visiting) with the parishioners generally. With regard to the Sabbath portion of the duty, I considered it incumbent upon me to afford you occasionally some information on the claims and excellencies of our Church, and direct your attention to some of the great fundamental doctrines of revelation. With these exceptions, I have on all other occasions endeavoured to lay before you, in intelligible language, the conditions upon which your Almighty Father offers you future happiness—to explain to you, in all plainness of speech, the nature and necessity of true repentance, and of a true and genuine faith, and of pious, holy living as the fruits of them. It has been my sincere desire to represent to you the danger of formality and delay in a matter of such moment as the salvation of your immortal souls;—it has been my constant aim and endeavour to impress upon you the necessity of being always prepared to meet your God, by sincere repentance, unshaken faith in the blood of Christ, and by the diligent use of those ordinances which God has appointed for your spiritual benefit, and for procuring you the influence of the Holy Ghost to cleanse the thoughts of your hearts, and sanctify your souls. I have also endeavoured to urge upon you the duty and necessity of daily humble prayer to God for his spirit and guidance, through Jesus Christ; also the necessity of frequent meditation on death and judgement, and of a stated reverential attendance upon that blessed ordinance, the Lord's Supper.

It is not, my brethren, obedience to one or more of God's commandments, and regard for some of his ordinances to the neglect of others, that can save us, and render us worthy of that eternal life which he offers as a free gift, on certain conditions, to be performed

by us;—but it is universal obedience to all his precepts, whether such precepts relate to his holy law or to the ordinances which he has instituted, it will do so. They who think differently labour under a most awful delusion! What was it that brought death, miseries, woes, and calamities into the world, and gave it and every thing connected with it the appearance of a wreck—the eating of an apple was the cause of all. Think you then, that it is a matter of no importance to trifle with even the least of God's commandments; no, verily, my brethren. There is no one passage of Scripture which warrants us in coming to such a conclusion—on the contrary, it most distinctly tells us that God's revealed will requires universal obedience.—James xi. 10.

Some few of you have taken offence at the plainness of speech with which I endeavoured to impress on your minds the serious consideration of such momentous and all-important subjects; and have not, it appears, expressed yourselves in terms very favorable to me. For your own sake I regret that such has been the case—for my great object in pursuing such a course was that I might arouse you to a sense of your danger before death made you inhabitants of the eternal world.

There are, I am well aware, many highly intelligent—and what is infinitely of more importance—many truly pious, sincere christians amongst the members of this congregation. I am, however, at the same time fully sensible that there may be intelligent individuals in it who are not pious, and I am certain that there are very many in it, who from their situation in life, and worldly pursuits and circumstances, cannot be said to be either very intelligent nor to possess the same opportunities of religious improvement, which many of their more favoured brethren enjoy. The last class of persons to whom I have just alluded, comprises such of our brethren as are engaged in manual labour; and also of our brethren of the military profession, who occupy the galleries. Each of those individuals, though humble he be, has a soul, which is of as much value in the sight of the Eternal God as that of the greatest monarch upon earth. Well aware that the peculiar worldly situation of such persons exposed them to many and strong temptations as regards intemperance, and prevented their professing those facilities for acquiring religious knowledge which others differently situated do possess, I considered it incumbent upon me, not only to make known to them their real state before God, as guilty fallen sinners, and the mercy and goodness of God in the plan of salvation through Christ Jesus, but also to explain to them the nature and requirements of His Holy Law and his indignation and anger against the indulgence in those particular vices, to which, as has been already observed, they are most exposed.—I considered it of far greater importance to instruct such individuals in plain intelligible language as far as I was able, than to gratify and please the ears of any particular person or persons by the use of well turned periods. Our Lord and his Apostles did not spend their time in amusing and pleasing learned Scribes and proud

self-sufficient Pharisees with fine language and soft words, but they employed themselves in preaching the gospel to the poor and simple minded—and regarded not the censures of those who merely came to hear and not to obey. Such is the course which a minister of the gospel ought to pursue at the present day. If there are intelligent, truly pious persons amongst his hearers, they will rejoice that their unlearned and more humble brethren are addressed in plain language which they can easily understand:—the censure of those members of any congregation, how learned and wealthy soever they may be, who come to the house of prayer merely for the purpose of hearing sermons; who have been long hearing them without any benefit, and who are dissatisfied and displeased with plainness of speech, is a matter of very little importance to any preacher. He cannot expect to please mankind at the present day, better than did Christ and his Apostles in the days of old.—But as regards the propriety of using plain language generally in the instruction of the fallen children of Adam, relative to their eternal interests. Let us come to the law and the testimony. Moses thus addressed the Jews, Deut. xxx. 19–20, “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing—therefore choose life that both thou and thy seed may live.”—Our Lord told the Jews that it would be more tolerable for Sodom and Gomorrah in the day of judgement than for them, in consequence of their impenitence and unbelief. He told them that unless they repented they should perish; and informed his disciples that unless they were converted and became as little children they should not enter into the kingdom of heaven, Luke xiii. 3; Matt. xviii. 3, and that all sinners who rejected his gospel, and did not *practically* believe it, should be left to die in their sins.—Mark. xvi. 16. St. Paul tells us that the wages of sin is death.—Rom. vi. 23: and that they who obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord.—2 Thess. i. 8–9. Think you, my brethren, that such language as the foregoing is too plain and common for sinners of the present day.—Think you that such language was designed merely to amuse us and to convey to us no awful, solemn, and terrible warning; think you that there has been such an improvement in human nature during the last eighteen centuries as would entitle it to a modification and dilution of such language; think you that such language is not as deserving of our most serious attention, as if the Lord Most High were to call to us out of heaven and address us in the same words. If any of you think differently, be assured that you are labouring under a strong and awful delusion. But what think you will be the recompence of that man who firmly believes the Bible to contain the revealed will of the Eternal Creator of all things—and who in the capacity of a religious instructor prophesies smooth things to sinners, standing every day on the brink of eternity—and neglects to warn them duly of the actual relation in which they stand to God—and of the dreadful consequences of their disregarding his message to them.

Let us hear what will be his recompence in the words of the Great Jehovah himself. He thus addresses the Prophet: "Son of Man I have made thee a watchman unto the house of Israel;—when I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his ways, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand."—Ezek. iii. 17-18.

What think you, my brethren, of such a recompence both for me and every other person in my situation. What think you of God Almighty requiring at our hands the blood of every member of this congregation who has not been fully and duly warned to flee from the wrath to come by sincere repentance, faith, and holy living, as their fruits.—Think you that the prospect, nay the certainty, of such a recompence is calculated to make a man prophesy sinful things, and lull perishing sinners into a false security?—think you that it will not be a sufficiently difficult work for every Minister of the Gospel to secure his own salvation without having the blood of his fellow-sinners required of him at the hands of an angry God.—When I reflect upon this awful subject, I have to blame and condemn myself for not having used plainer language in my sermons, and I pray God Almighty to pardon me, his unworthy servant, for any neglect and remissness of which I may have been guilty in this respect since I entered upon the duties of my present situation.

Some few of you were also offended at the observations which were made by me on a few occasions relative to intemperance. The reasons for my having alluded to this vice in a few of my sermons, have been already stated. Drunkenness is the fruitful source of woes, sorrows, miseries, and diseases to many families, and individuals in this city. The Sabbath day is impiously desecrated by the sale of intoxicating drinks—and it is awful to contemplate the depravity and wickedness inseparable from the use of them. I have witnessed scenes having their origin in intemperance in some of the houses of this town, which were sufficient to make the inhabitants of Heaven weep, (if it were possible for them so to do) over the awfully degraded state of those formed in the image of the everlasting God. May the Lord grant that I may never more witness similar scenes—the very remembrance of them is most painful, and sufficient to fill the heart with sadness and sorrow.

In conclusion, I would observe, that after the lapse of a few years, both you and I will be numbered with the dead, and soon forgotten by those whom we leave behind us in this busy world. The griefs, afflictions, and disappointments of this life are many and various, and inseparable from our state here below. I see no balm to soften the asperities and soothe the sorrows of this mortal life, save in the consolations of religion. It is only by looking forward to the joys of a better world through God's mercy in Jesus Christ;—it is only by being reconciled to our Heavenly Father by sincere repentance, and by faith in the blood of His beloved Son;—it is only by constant and humble dependence upon God's goodness and providence, and resignation to His will in all things, (whatever be our state and circumstances) that we can enjoy any solid happiness and real peace of mind in this world,—and be cheered and consoled in all our trials and sorrows with the prospect and hope of a better state of things when we shall have entered that world whither we are all fast hastening. Wherever my lot may be cast after my departure from this place, I shall not cease to pray to God for the spiritual and temporal welfare of every member of this congregation;—and now may He, who is from everlasting to everlasting—in whose smiles the angels of Heaven exist, and in whose presence we shall all one day meet, guide you into all truth and the knowledge of Himself and His beloved Son;—and may He in mercy enable you by His grace so to pass through things temporal, as neither to lose nor forget the things which are eternal, for Jesus Christ's sake—AMEN.

